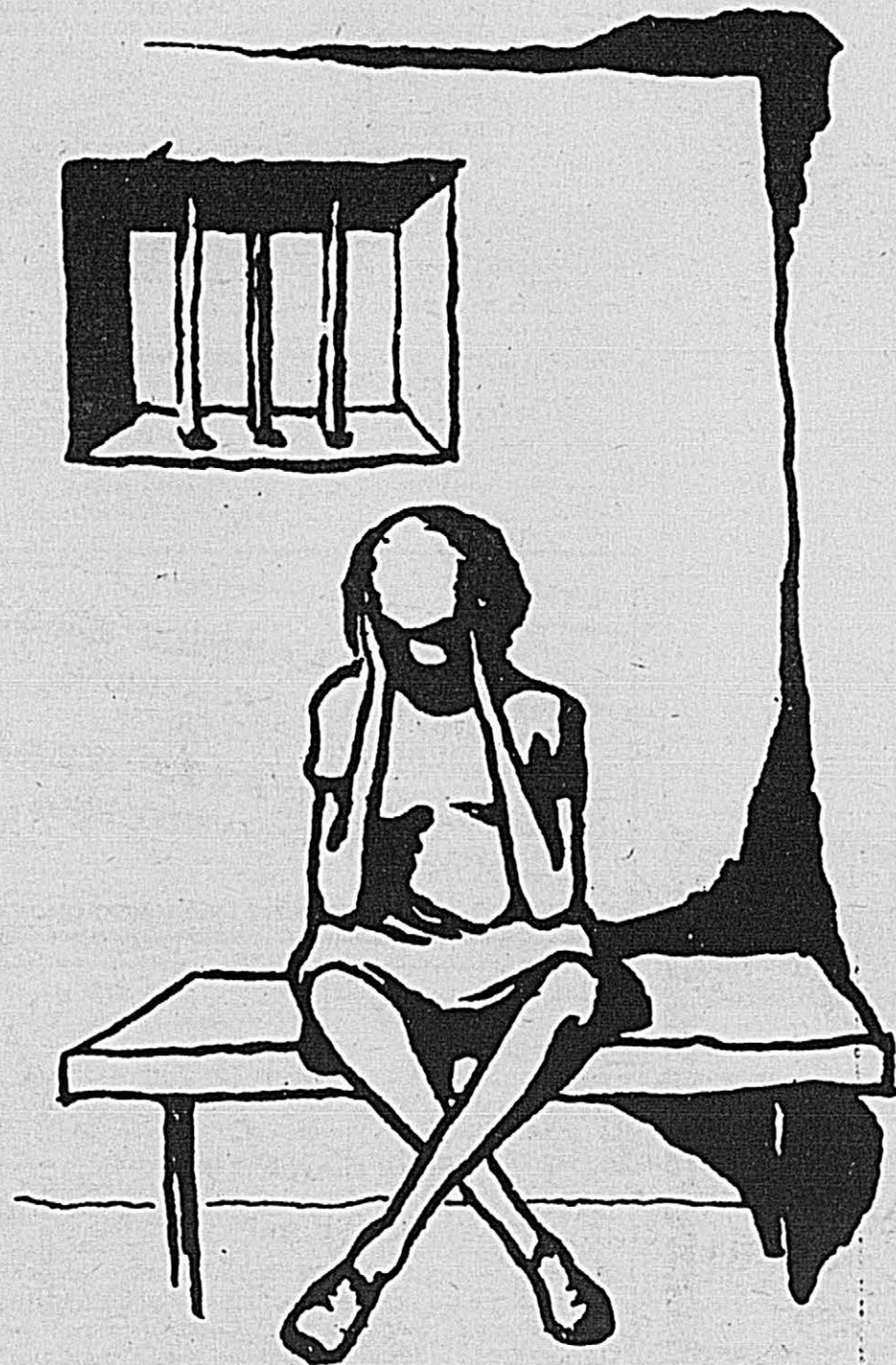


The McGill Daily

Vol. 71, No. 87



Special issue:
Human Rights

Classified

Ads may be placed through the Daily Ad office, Room B17, Student Union Building, 9 a.m. to 5 p.m. McGill students: \$2.00 per day. For 3 days, \$1.75 per day; more than 3 days, \$1.50 per day. McGill Faculty and staff: \$3.00 per day. All others: \$3.50 per day. The Daily reserves the right not to print a classified ad.

341 - APTS., ROOMS, HOUSING

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365 - WANTED TO BUY

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372 - LOST AND FOUND

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Lost: Ladies' Pulsar watch, gold tone, Spindel stretch band. Arts Building, ladies' room, Tues. March 9. Great sentimental value. Substantial reward. Call Lucia 845-1862.

Light brown spectacles lost near Rutherford (Physics) building. Please call 849-9573 if you found them. A reward will be offered. F. Macharia.

Lost at Gert's Friday night. One pocket-watch. Great sentimental value. Part of inheritance. If found, please return to Student Society Office or call Mouser 286-1014.

Lost: One National Semiconductor calculator in a black case on March 12. If found, please call Ann at 481-6702 before 10:00 pm.

374 - PERSONAL

Party... Tribute to John Belushi, Friday, March 19th. Free Rum & Coke for everyone between 10-11. No cover charge. 3647 University near Pine.

Dear Jill, Have a great birthday! You are a special friend and we love you! XXOO Elle, Stella, Arne.

383 - LESSONS

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385 - NOTICES

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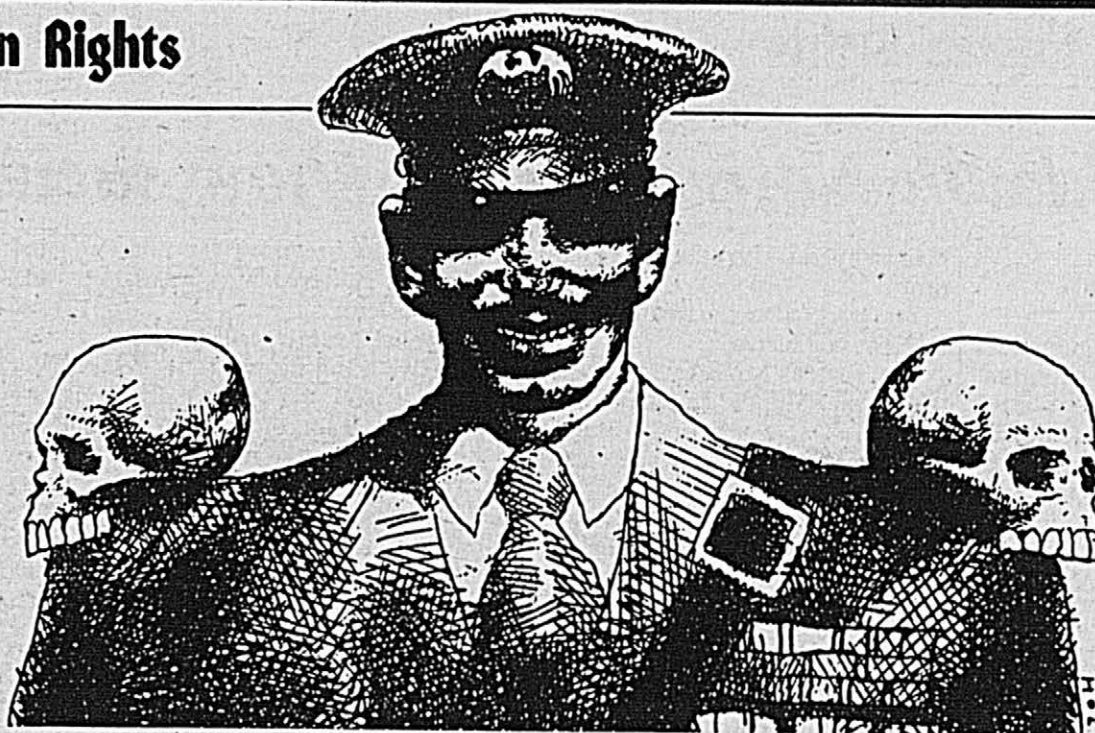
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Special Issue: Human Rights



Repressive regimes re-introduce "Nacht und Nebel"

It was always at night — the arrests inevitably happened at night. The sudden jerk out of sleep, the light glaring in your eyes, the ring of hard faces round the bed. In the vast majority of cases there was no trial, no report of the arrest. People simply disappeared, always during the night. Your name was removed from the registers, every record of everything you had done was wiped out, your one-time existence was denied and then forgotten. You were abolished, annihilated: vaporized was the usual word.

George Orwell
1984

by Brian Jones

When George Orwell made this grim prediction in 1948, few people could have realized how accurate it would become. Perhaps even Orwell himself would have been astonished at the similarity of his descriptions and later events.

Orwell and the rest of the world had had fair warning.

The Nazis pioneered the modern art of the political disappearance with the *Nacht und Nebel* decrees, whereby dangerous personages in occupied Western Europe were made to vanish into the night and fog of Gestapo cells, almost always never to be heard from again.

Many governments have practiced "disappearance" as part of their internal policy since then. A disappeared person is one who has been abducted by people acting for or on behalf of the government, and whose whereabouts are unknown. "Disappearance" is a unique form of repression, for although (it is sanctioned by the state as official policy, government officials deny any knowledge of the disappeared person's whereabouts.

In fact, disappearance is a misnomer, for it implies that people have vanished without implying human responsibility. In reality, the perpetrators of disappearances are state agencies. In this sense, disappeared persons have not disappeared, but have been kidnapped, imprisoned or murdered by the government. Somebody was responsible — and the disappeared person's fate remains unknown to family, friends, and the general public.

The implementation of a disappearance policy in Latin America was first reliably reported in 1966, in Guatemala, although the international

community did not take notice. World awareness of disappearances came to the fore in 1973 when the coup in Chile brought with it massive human rights violations.

When the new military regime of Augusto Pinochet escalated its repression of the Chilean people, human rights activists in the country began referring to "*detenidos desaparecidos*" — prisoners who have "disappeared".

Although the plight of "disappeared" prisoners in Chile received notice from the international community, it was not until the phenomenon arose in Argentina after a coup there in 1976 that the extent of the problem was recognized. With these events came the realization this was a new and different form of repression which was distinct from the usual human rights violations of arbitrary detention, torture, and extrajudicial execution. Disappearances combined elements of all of these, with the government's denial of either knowledge or responsibility. According to Amnesty International, "denial of accountability by the authorities is the factor which makes a disappearance unique among human rights violations."

But various international agencies, including the United Nations and Amnesty International, have obtained evidence proving government complicity in disappearances. The testimony of prisoners who have either escaped or been released led to the realization that disappearances are the work of the state and its security forces. Many of the abductions have also been witnessed by family, friends, or bystanders. These abductions are often carried out by men wearing police or military uniforms, who don't even attempt to conceal their identity. The governments refuse to investigate disap-

pearances, or to reveal the results if such investigations are undertaken.

These characteristics are common to all governments which practice "disappearance". Almost without exception, they are military regimes ruling over an under-developed and unstable nation. In addition to Guatemala, Chile and Argentina, "disappearances" have been reported in Mexico, El Salvador, Bolivia, Brazil, Morocco, Uganda, Ethiopia, South Africa, Indonesia, Zaire, South Yemen, Syria, South Korea and the Philippines. That this list is by no means exhaustive shows how widespread the practice is.

Disappearances in all of these countries follow a similar pattern. The practice is adopted by the government and carried out by its agencies — there is "centralized decision making, decentralized implementation." Once the state decides to pursue a policy of disappearances it tries to distance itself from the agencies charged with carrying it out. Police forces, the military, intelligence agencies, paramilitary groups (sometimes called "civilian anti-guerilla forces" by governments) are therefore given a licence to arbitrarily arrest, kidnap, imprison, torture, and murder anyone they suspect of subversion.

Here is the essential rationale for the disappearance policy; it is an easy, efficient way for the government to eliminate its opposition and to discourage criticism of the state. It is state terrorism. Its purpose is to maintain the status quo, and its target is anyone who is a real or alleged threat to the regime.

Literally anyone can become a victim of disappearance. All it requires is that the government see them as a threat.

Disappeared persons have included students, professors, teachers, workers, trade unionists, writers, civil servants, judges, lawyers, former government officials, diplomats, and clergymen. The state, in its fear and intolerance, will eliminate anyone who opposes it.

The intent of a disappearance policy is to instill such fear in the population that it will not speak or act against the government. The fact that anyone and everyone is vulnerable to disappearance dissuades rebellion of any kind. Such intimidation is the state's goal. When these governments are faced with outside scrutiny, they claim that they are merely undertaking "counter-insurgency operations."

But the truth lies in the government's definition of insurgent. Given other, documented instances of blatant disregard for human rights, these governments cannot be believed when they accuse someone of being an insurgent.

According to Amnesty, "disappearances are not meant to merely kill off 'leftist', but also to instill terror in the populace." The state ceases to distinguish between legitimate dissent and unlawful violence.

this terrorism is in turn blamed by the government on "revolutionaries" (invariably also known as "communists") or "counter-revolutionaries", depending on the ideology of the government. Or the state blames the violence on "paramilitary groups" and "death squads" beyond its control. But in a society where life is highly structured and regimented by the state, it is very doubtful that such groups could act independently of the government. At the very least, such "paramilitary groups" would require the tacit support of the government. Responsibility for disappearances inevitably comes back to the government, whose intention is "to eliminate political opponents or suspected opponents by means of unacknowledged murder rather than acknowledged imprisonment."

The state instills fear in its citizens — terror becomes a part of the social fabric. In a recent article in *This Magazine*, Alvaro Abos says it is terror directed at the spirit as well as the body. not only does torture and murder run rampant, but the individual and society as a whole are overwhelmed with helplessness and hopelessness in the face of the state's power and cruelty.

Thousands of innocent people worldwide continue to be detained, arrested, imprisoned, tortured and murdered by agents of their own governments. The details of their fate can only be guessed at, and the people responsible will never be brought to justice.

Although work is now being done by various human rights groups to alleviate the problem of disappearances, which are the modern world's *nacht und nebel* phenomenon, courtesy of the modern world's successor Nazi-style regimes, this particular form of state terrorism continues unabated. Much to the discredit of our own society, Orwell's warnings remain unheeded.

Reprinted from the *Ubysey*

Special Issue: Human Rights

Police raids on Native People show society's bias

by Peter Morgan

Two raids on Native communities over the summer have raised important questions. Where the raids necessary? Was excessive force used by provincial police? And was there a connection between the raids? The answer to the latter question is probably no; but it does force us to ask ourselves how we are treating the original inhabitants of this land.

In the early hours of June 11th, the Québec provincial police (QPF) used an impressive display of force to raid a Native peoples' reservation.

Over 200 riot police arrived in 50 police cars. They were aided by 90 game wardens in 60 boats who descended on the reserve, by water. In the air, two government helicopters buzzed the reserve. The occupation lasted 3 hours, and 12 Natives were arrested. The police confiscated 200 nets, according to reports in the *Gazette* at the time of the raids.

Fearing another raid, the Native people set up around-the-clock check points at the entrances to the reservation.

The raid was staged to prevent the MicMac peoples of the Restigouche reservation in Eastern Québec from over-fishing two nearby rivers. The reservation has a population of 1600, but only 150 adult males.

The immediate cause of the raid was an attempt by the Québec government to prevent the depletion of salmon stock. However, only 4 per cent of the salmon caught in Québec are taken from the Restigouche area. The Native peoples and the Québec government had already come to an agreement over the amount of fish, but could not agree on the times when the fish were to be taken. The government wanted the Native people to fish for three 24-hour periods per week. But they wanted to keep fishing between sunrise and sunset 6 days a week. Both arrangements allowed for 72 hours a week.

The issue was not limited to the amount of salmon Native people were allowed to take. Natural resources, and specifically fish, are the responsibility of the provincial governments under a 1923 agreement with the federal government. Native people come under federal jurisdiction, and just who is responsible for Native fishing rights remains unclear.

The issue is further complicated because Native peoples are allowed to exceed quotas provided they need to do so to support themselves. The government claimed that they were taking more

than was necessary, selling the excess for profit.

Two weeks after the first raid, another raid was conducted.

The Federal Minister of Indian Affairs John Munro criticized the first raid, and less than twenty-four hours before the second attack said that there would be no more raids. In fact, the raid was condoned by the federal government. The RCMP escorted the provincial police through New Brunswick.

The Québec government insisted the raid was necessary, otherwise the fishing would not stop.

The second raid involved even more force than the first.

Once again at dawn, on the 21st of June, 50 officers blocked off a bridge leading to the reserve using two buses, a

The aftermath of the raids was and still is cluttered with accusations and confusion.

John Munro called the raid "excessive". But his visit to the reserve later in the week did little to ally the Native people's fears, or help reach a solution.

Soon after the raid, tensions between the Native peoples and the surrounding residents increased when a non-Native man's house was set on fire twice. A Native person was shot outside a bar by either the provincial police or the bar's bouncers. The charges laid against the Native people have yet to come to trial, and just what will happen next year is uncertain.

The Québec government reaction has further isolated the Native people. Residents of the Restigouche area are

with CB radios and organized road and water blockades, according to *Harrowsmith* magazine.

The residents of Ardoch claimed the police pushed and shoved people and some were brushed by police cruisers.

The police were trying to escort an Atomic Energy of Canada engineer who has a second job as a rice harvester. The Native people resisted because he was going to use a mechanical rice harvester which threatened to destroy the rice crop, planted and tended by generations of Native people. The Engineer, Clifford Zarecki, had a government permit issued in spite of a ban on such permits to all non-Natives.

Despite the concerted efforts of the police to get Zarecki's harvester onto the lake, the Native people resisted vehemently. The lake is completely surrounded by private property; a fact unnoticed by police until over two hours of attempts to slip past the men, women, and children who had persistently blocked their passage. The police classed the raid as a "special events expenditure."

The issue, all too typically, is cluttered with uncertainty and misinformation.

According to the Native people, the use of mechanical harvesters would have been too efficient, depleting the already endangered crop. The traditional method of harvesting the rice by hand allows the rice fields to regenerate themselves, argued Native People.

The Ministry of Natural Resources claimed the harvester would not harm the crop and pushed for harvesting of the rice as part of its overall plan for development of the province's resources. The Ministry estimates the amount of rice to be 3 times what Native people believe it to be.

Questions have been raised about the friendship between Zarecki and former Minister of Natural resources, Leo Bernier.

The dispute raises the same issues that engulfed Restigouche. Should Native peoples have first rights to resources that they have traditionally used to support themselves?

The broader issue is the excessive use of force by police against Natives. Had it been business people at a private club who had been fishing illegally, would the police have urinated in front of them? Had it been conservative government supporters out for a visit to the countryside, would the police have buzzed them with helicopters and carried out a running battle?

Should police have the power to use violent means to end non-violent conflicts? Clearly not.

Relations between Canadian police and Native people will likely take a long time to recover.



large truck, and sand bags. A total of 260 heavily armed, combat fatigued provincial police officers and game wardens were involved. Included in the assault force on the reserve were two government helicopters, and 6 boats including an armoured motor boat. The police shot tear gas at Native people who tried to take pictures of the raid, and reporters were told that they would be shot if they got in the way. To be certain that there was no resistance, an addition 175 officers were held in reserve.

After the raid, the Native people alleged that the officers had assaulted some tribe members and urinated in front of children.

The police seized 40 nets that the Québec government had declared illegal.

also feeling the strain of the raids' force.

In short, the government's firm and violent hand has only served to exacerbate an already tense situation.

The Ontario Case

Sunday, August 30, Ardoch (pop. 100), Ontario near Kenora.

No one had imagined that the annual wild rice harvest would be the centre of so much controversy. Just who had what rights to take how much rice remains unresolved, but the police action is clear.

Twenty-seven Ontario Provincial police (OPP) cruisers, two paddy wagons, two trucks, eight patrol boats with armed game wardens, and a police helicopter were involved. A running battle was carried on between the police in their cars and on the water and the residents who had armed themselves

McGILL CARIBBEAN STUDENTS' SOCIETY ELECTIONS

Friday, March 19th
6:00 p.m.
Room B15, Union Bldg.

جمعية الطلبة العرب
بجامعة ماكجيل
تعد ندوة ثقافية حيث
يلقى فيها الدكتور هانى
فارس محاضرة عن الجنوب
الليبنانى
Room no.: Leacock 26
Date: 19th March
Time: 6 p.m.

PARTY FOR THE STARS

SAYS: UNION BALLROOM
8:00 P.M.
TONIGHT

Special Issue: Human Rights

Hunger strike highlighted Irish prison conditions

by Richard Flint

The Irish hunger strike last year brought the issue of prison conditions and human rights in Britain's oldest colony into the international arena.

Demonstrations in support of the Republican and Republican Socialist prisoners were held on every continent. Many political parties and trade unions supported the prisoners.

Now that the hunger strike has ended, the world's press is content to slowly let Ireland drop from its front pages. Sadly enough, it would seem that deaths are required for world opinion to concentrate on an issue. But the prisons are still there, and the demands of the prisoners still rest largely unresolved.

To understand the present conflict in Ireland one must, as always in Ireland, look to the past. Hunger strikes and political status for prisoners both have an intricate history of their own.

The hunger strike is a traditional Celtic means of resolving a grievance. The grieved party would publicly hunger strike on the doorstep of the person or group considered responsible for the grievance.

In more recent history the hunger strike has been used by Irish Republicans and Republican Socialists both as a means of demanding release or as part of a demand for political status.

James Connolly hunger struck in 1913 for release from arbitrary imprisonment during a landmark General Strike in Dublin. After 1918, during the Anglo-Irish war, Sinn Féin members who had been elected members of Parliament and mayors of towns hunger struck for their release. Thomas McSweeney, elected Lord Mayor of Cork, died in a British prison.

More recently the British government granted Republican and Republican Socialist prisoners 'special category status' in 1972 after a 35 day hunger strike. This status allowed the prisoners to organise their own educational and cultural events in place of prison work and to wear their own clothes instead of prison uniforms.

This status was revoked by the British government in 1976. Prisoners who had been convicted before the revocation were allowed to keep the benefits of special status. To this day there are a number of prisoners who enjoy special category status.

All prisoners convicted after the revocation were ordered to conform with the prison regulations that covered 'ordinary' criminals.

'Ordinary' criminals were convicted in courts of law by juries of criminal offences. The Republican and Republican Socialist prisoners were convicted by non-jury "Diplock" courts.

•There are no juries in Diplock courts, just British government-appointed judges.

•Many of the offenses dealt with are specifically designated 'political' crimes, such as membership of an illegal organisation.

•Unlike other courts of law the testimony of one police officer or one soldier is considered sufficient for proof of illegal activity or illegal membership.

•Again, unlike other courts, signed "confessions" of crimes are considered

sufficient evidence for conviction even if the accused denies the validity of the confession.

•A very high number of convictions in the Diplock system are by confession, many of the accused claim extraction by force during interrogation.

•It is possible for a Diplock court to convict countless people of the same offence in the event that they cannot establish individual guilt. In Bobby Sands' case he was arrested with four other people in a car. The authorities found one unloaded firearm in the glove compartment of the car. Being unable, or perhaps unwilling, to establish the individual responsible for the weapon, the court saw fit to convict everyone in the car of possession of a firearm.

•The right to free association of prisoners.

•The right to receive one visit, one letter and one parcel per week.

•The right to full remission of sentences. Remission was withdrawn from prisoners who were not conforming to prison discipline.

The immediate response to the British withdrawal of special category status was the blanket protest. Prisoners refused to wear the prison uniform, and were thus forced to wear nothing but a blanket — hence entering Irish folklore as the "blanketmen" (women in Armagh were allowed to wear their own clothes, but otherwise participated in all aspects of the protest).

The British authorities replied to the

make little effort to conceal their sympathies with Protestant supremacist ideology or organisations. Needless to say their attitude towards the prisoners borders on the homicidal. The guards in Armagh women's prison are men.

Prison searches were used as a regular means for intimidating the prisoners. Prisoners would be made to "run the gauntlet" when they travelled naked from their cells to the bathroom or toilet.

The prisoners responded by refusing to leave their cells. They began using bedpans, but the guards refused to empty them, insisting that the prisoners carry the bedpans out themselves. Those prisoners who would try to comply would often "fall over" on the way.

The prisoners began throwing their excreta out of the cell windows. The guards started throwing it back into the cells.

The only solution open to the prisoners was to smear their excreta on the cell walls. They began the "dirty protest" in September of 1978.

Bobby Sands' recorded the horrors of life in the cells:

It's watching me. Once more the door opens. The dim light gives off a little illumination, revealing the black uniformed figure in the doorway. "I am sir," it says, "here is your food, 1066." A bowl is thrust into my hands as the door slams. Before the light dims I catch a glimpse of the floor. It is covered in filth and rubbish. There are several maggots clinging to my legs...The bowl in my hand is cold, it contains some sort of porridge or gruel. The smell from it revolts me. I set it down on the floor...

Despite their isolation the prisoners had maintained a political structure within the prison. Each wing elected a representative, and the representatives choose a commanding officer. It was through this structure, which the British have always claimed not to recognise, that discussions with the authorities took place.

On October 27th, 1980, the first hunger strike began. Bobby Sands became commanding officer of the prisoners and was responsible for negotiations with the authorities.

The hunger strike ended on December 18th in what the prisoners thought was a victory. The government placed a lengthy photocopy in every prisoners cell explaining what new prison conditions would entail. In almost every aspect this document represented the substance of the prisoners' demands.

Ian Paisley, hothead Loyalist extremist and well-documented bigot, tellingly denounced the agreement as "another Zimbabwe". Within a matter of five days the government in London had begun to backpeddle on their proposals.

Prisoners had been told that they could wear their own clothes, and their relatives sent parcels to the prisons. The authorities now demanded that the prisoners wear prison uniform before being issued prison uniform.

Bobby Sands, as commanding officer and person responsible for accepting the proposals in the first place, volunteered for the first position on an extended, graduated hunger strike. He started refusing food on March 1st 1980.

continued on page 10



Over 130,000 people March behind the funeral of Bobby Sands, MP, led by Irish Republican Army honour guard.

The Republican and Republican Socialist prisoners were arrested under special conditions. They were often seized by soldiers, and usually held under the special conditions of the Prevention of Terrorism Act (PTA).

The PTA allows the authorities to hold a "suspect" incommunicado, without access to a lawyer, for up to 72 hours. During this period of "special interrogation" the "suspect" is not charged and is not allowed any communication with the outside world. If the authorities do not charge the person after 72 hours they are perfectly free to release him or her and re-arrest them immediately.

The prisoners, charged under special laws, tried in special courts and, finally, sent to special prisons — Long Kesh and Armagh — have demanded the right to special status in recognition of the political nature of the system that charges and convicts them.

When the British government decided to revoke special category status in 1976 the newly convicted prisoners protested, demanding the retention of what came to be known as political status.

Then, as now, the essential demand centred on 5 points. The prisoners demanded:

•The right to wear their own clothes instead of prison uniforms.

•The right to refrain from prison work and the right to organise their own educational, cultural and recreational activities. This does not include the cooking of meals or cleaning of cells, which were traditionally performed by the Republican and Republican Socialist prisoners themselves.

blanket protest in a number of ways. Formally all prison privileges were withdrawn from non-conforming prisoners. Amnesty International (Doc. EUR. 45/01/81) explains the government response:

"From the beginning of the protest, the authorities responded by subjecting the protesting prisoners continuously to a regime of punishments consisting of substantial loss of remission, loss of all privileges (including association with other prisoners and access to educational and recreational activities), and regular periods of cellular confinement. They insisted that certain facilities, such as exercise, be taken in prison uniform or, failing that naked..."

The government definition of privilege extended to many areas that are usually considered part of the basic regime of any prison. Exercise in the winter was effectively denied to the naked prisoners, educational and recreational facilities were refused. Visits were only allowed if the prisoner was willing to wear a uniform.

On a less formal, and more insidious, level the prisoners faced continuous harassment by the prison guards.

Institutional discrimination in Northern Ireland is a well documented fact. Catholics are effectively proscribed from many areas of employment. The security services and prison services were specifically purged of Catholics, and Protestants with socialist sympathies, in the early 1920s when the Northern Irish statelet was in the process of its violent formation.

The prison guards in Long Kesh are all Protestant-Loyalists. Many of them

Special Issue: Human Rights

East or West, who has seen

by Albert Nerenberg and
Peter F. Kuitenbrouwer

In 1975, some of the world's most powerful men had a dream...or so it seemed.

The Helsinki Accords were to be the greatest thing to come out of a new global consciousness. There was a growing awareness of the prevalence and severity of human rights violations and the continuing threat of world self-destruction.

After a long Cold War, Helsinki was to be the coming together of real desires for co-operation between the opposing Soviet and Western superpowers.

The Paper Pact

When the leaders of 35 countries (including Canada, USA and the USSR) signed the Accords in the capital of Finland, Helsinki, 35 nations committed themselves to three broad areas of treaty.

Firstly, military détente accompanying the post-World War II partition of Europe. Programs for the freer exchange of technology and information followed, and finally a fundamental code of human rights for the protection of all citizens.

Since then, in the Soviet Union and many other countries, the Accords have been stained by numerous flagrant and secretive infractions.

The grand aspirations of the conference were to lift the burdens of systematic degradation off mankind, blew over the people they were meant to

help, to leave them grasping at the trailing wisps of worthless international rhetoric.

Stop talking there's people bleeding

With sinister reports of forced labour, jailings, murder and innumerable human rights violations, Helsinki seems to symbolize one thing—a contract void of meaning.

That the huge apparatus, the Soviet administration, has oppressed its people to extremes has been flaunted and often exaggerated by Western governments and press for many years. In recent years, while violations increase, less attention is paid to those suffering while the Soviets make ponderous claims to reform.

Within the complex forum of international politics, the U.S.S.R. has breached human rights in direct contradiction with the Accords. High-ranking Soviet diplomats, meanwhile, plead innocence.

Evidence accumulated by human rights groups shows little improvement and in some cases a worsening of the situation.

According to Amnesty International, many of the diverse ethnic minorities under the Soviet umbrella continue to be suppressed despite the USSR's claim to gentle assimilationist policies.

The West has accused the Soviet union on many counts of violating Helsinki.

Accusations

Allegations include:

- Going back on the promise to distribute Western literature
- Jamming of foreign radio signals (Agreement on exchange of information).
- Harassment and imprisonment of dissidents as part of program to terminate dissident movement
- Prisoners of conscience
- Denying emigration requests
- Imprisonment of Helsinki Monitors
- Violations on the international level centre around the Soviets' intervention in the politics of many developing third world nations and the 1980 invasion of Afghanistan.

The USSR has responded by accusing the US of Helsinki infractions with its black ghettos and murderous intervention in El Salvador, Chile and elsewhere.

The Visible Victims

What has emerged in the last three years as an unassailably serious violation is the plight of Soviet Jewry.

Since World War II, the mistreatment of Soviet Jews has drawn an uproar from human rights groups and cautious denunciations from Western politicians. Although it has fallen from vogue as one of the West's major human rights causes, it is still pointed to as a blatant example of the breach of the Accords.

Soviet Jews continue to suffer systematic persecution almost regardless of the diplomatic efforts of the US, Canada and other the Western nations.

Evidence from dissidents and various Jewish support groups sketches out a grim outline of the plight of the Jews.

Nothing New

Historically, the persecution of Jews has gone on for hundreds of years in

Eastern Europe and that part of Asia now known as the Soviet Union. Anti-semitism was so consistently prevalent and virulent within the peasantry and aristocracy alike that it was often seen as an ingrained trait of sections of European and Russian culture.

Political leaders singling out Jews as scapegoats for the country's ills invented the "pogrom" and pushed for the "final solution" of the "Jewish Problem".

Today's repression of Soviet Jewry, is haunting as a toned down extermination drive of the Jewish presence. Though anti-semitism does not occur to a degree where it appears to be a deliberate attempt at the destruction of the race, it steadily tightens as a strangle hold on the people themselves.

"To teach Hebrew is literally to commit a crime," says a Soviet Jewry researcher at Hillel. To speak it on the streets is to risk one's life. The language is being effectively eradicated from all USSR schools with only one exception.

Jews are rarely permitted into institutions of higher learning. Even basic education to Jewish children is threatened. More and more, Jewish professors are being denied advancement in their fields.

Propaganda in the News

Anti-semitism is in the public media. From the subtle suggestion of lurking parasites infesting the cities, to outright proclamations of Zionist plots to destroy the nation, Jews are portrayed as a detriment to the nation.

According to the American Institute of Jewish Affairs "an analysis of Soviet books and media in the last three years shows the use of anti-Jewish propaganda with a persistence almost unparalleled in Soviet history."

By blurring the distinction between Jew and Zionist, the Soviet media appears to have made the principle "every Jew is a Zionist" a main tenet of the campaign. Zionism, according to Soviet specifications, is the main collaborator in the fostering of the "imperialistic war machine of the West". In *Pravda* (the official Soviet newspaper), Zionists have traditionally been symbolized as the sinister cohorts of Nazism—making plans for the next opportunity for world domination.

The Jews are frequently implicated as spies for and collaborators in the activities of Israel. The 1967 Middle East War and even the Apartheid policy of South Africa have been portrayed as all being part of an international Jewish conspiracy, according to Soviet press analysts.

On December 2nd 1977 this analysis of the Middle East situation was broadcast over state run Radio Moscow.

According to the Zionist plan, the Arabs must ultimately disappear to make room for Israeli colonizers. The similarity between this plan and the Nazi programme for acquiring living space is quite striking.

Echoes of this have been more numerous in recent years on Radio Moscow's international airwaves. At the same time, Israeli radio broadcasts are

mysteriously jammed in Eastern bloc countries.

This supposed anti-Zionism in Soviet media is not limited to radio nor just to criticisms of Zionist political activity.

In an article titled *Why we Condemn Zionism* in the October 1977 issue of *Soviet Weekly* the writer states that,

There is no doubt that top-echelon Zionists and Hitlerites were drawn together by their common social nature.

More People Hating Jews

Though presumed dead, grassroots anti-semitism has intensified and is on the upsurge in many parts of the Soviet Union.

The Jewish religion is depicted as a pervasive reactionary dogma.

This on Radio Minsk in the late seventies.

Judaism is harmful to the Jewish believer because this belief sets him apart from other people, inculcates him in hostility towards other men and makes him oppose the world around him...Judaism is contrary to our communist society and the progress of modern life.

With the poor harvests and increased social unrest in the USSR of recent years, the line between hard times and the scapegoat is easily drawn. Again it is the Jews.

Re-circulating with uncanny popularity is a medieval myth that on the Passover holiday, Jews sacrifice a Christian boy for blood as an ingredient for unleavened bread.

Jewish "refuseniks" (Jews denied exit visas) are rumoured to engage in amoral "sex orgies" and are depicted as demented communities of "parasitic eroders of the state".

The themes of the anti-semitic cam-

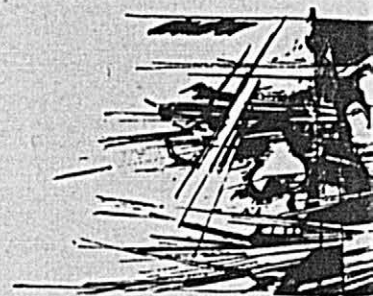


"Protocols of Zion"



Anti-Semitism

Appeared in Pravda



Key provisions of the Helsinki Accord

The final act of the 1975 conference calls on 35 nations (including the USSR) to:

- 1) Respect the inviolability of existing borders
- 2) Refrain from the threat or use of force
- 3) Refrain from the intervention direct or indirect in the internal or external freedoms of another state.
- 4) RESPECT HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS
- 5) GRANT EXIT VISAS TO PERSECUTED PERSONS AND THEIR FAMILIES.
- 6) Support confidence building measures, including military maneuvers and exchange of information
- 7) Facilitate free exchange of people and information

Special Issue: Human Rights

in the Helsinki accords?

paing vary. The messages forcibly implied are broad denunciations of Zionism and suggestions to the effect that Soviet Jews exist only to the detriment of the nation. Together they form a globe-spanning network as part of an insidious international plot. Zionists are said to have collaborated with the Nazis in the extermination of fellow Jews.

Life for Jews is bad. What makes their situation worse is that they cannot leave.

Statistics from the Canadian Jewish Congress estimate that 400,000 Jews, 20 percent of Soviet Jewry wished to leave the country last year.

10,000 did.

Case studies reveal that many Jews who apply to emigrate are harassed by KGB agents and sometimes jailed.

Many Jews realize the risk and don't apply.

Jewish Activist

Particular cases display the human degradation many Jews experience.

In 1971, Ida Nudel, an economist and a Jew, applied for a visa to emigrate to Israel. The request was denied as all her subsequent requests would be. In the same year she was fired from her job.

She became famous as an activist against visible anti-semitism and the rules barring Jewish emigration. In June of 1978 she was arrested for hanging a poster from her balcony demanding an exit visa.

She was exiled to Siberia where she is being imprisoned in a hut with several men.

She is 51 and suffering from heart disease as well as severe mal-nutrition.

In a letter to friends she writes "In the place of my exile I am the only woman among sixty men, all criminals.

There are no words, even in Russian, to describe the terrors of my life here."

Ida Nudel will have completed her sentence this Saturday. If she is released her chances for a visa out of the country are slim.

Ida Nudel is only one among thousands of Jews who are either put into psychiatric hospitals to silence them, sent to forced labour camps, imprisoned, or just disappear.

Reasons

Marc Zerecki, a former staff person for the Student Struggle for Soviet Jewry speculates as to why Jewish attempts to emigrate are approaching the near impossible.

"The Soviet Union has a very assimilationist national policy—that is to pool all the races and ethnic groups into one. The Jews are a glaring failure of that policy."

A huge exodus of Jews would embarrass the administration and leave an ugly stain on the Soviet constitution.

Zerecki believes that recent changes in American policy have unburdened the USSR of many of the pressures to curb persecution of the Jews. Western press and the present US government are showing a markedly lessened interest in the plight of Soviet Jewry.

When President Carter was in power, the West showed strong concern for human rights with a menacing finger pointing East. The Soviet Union put out the human rights hook and landed the things they wanted.

In 1979, the floodgates opened a crack. In that year, 51,000 Jews left the USSR, more than ten times the number that were permitted to leave five years before the Accords in 1970.

According to the public affairs department of the American consulate in Montréal, at Helsinki, the Soviet Union and the U.S. secured a mutual recognition of the political systems and the post WW2 partition of Europe. The Americans came away feeling they had made most of the sacrifices in return for meagre human rights concessions.

"But the whole thing changed with the invasion of Afghanistan" says Zerecki. "After that the West revoked the whole thing. When Reagan came into power it was even more dramatic. Reagan has no concern for human rights."

These two factors sparked a new East-West tension provoking the emigration clampdown and the tearing of the Helsinki Agreements into useless shreds.

Russian Studies

Professor Paul Austin, Director of the Centre for Russian and Slavic studies at McGill, said "the Soviet problem is that their ideology claims to be the final ideology, so the system contains no checks and balances."

"The masses suspect that the newspapers are wrong," Austin said. "But they don't know about the western world. I heard a radio show when I was in Leningrad two months ago. They were praising the schools, libraries, and medical care in the USSR, saying this was the only country in the world where

'these things are free' "

The Soviets point to the abundance of Western music broadcasts as testimony to their compliance with Helsinki. Austin said that interspersing this is constant flow of propaganda about how happy everybody is in the USSR.

The Soviet Union claims their human rights record is better than the West's because every citizen has the right to a job and a stable economic situation, as well as free education through university, and because of the capitalist world's drawbacks.

Max Kempelman, chief of the U.S. delegation to the Madrid Conference on compliance with Helsinki, told U.S. News and World Report that "The Soviets talked once in general terms—in a broad, rambling discussion—about crime in the streets in the U.S., about the danger of walking in the streets, about the case of someone who was killed for a dollar in Central Park—about that kind of thing and they've talked about unemployment, claiming that it is a very gross violation of human rights."

(Insert Wallenburg)

The November 1980 Madrid conference on compliance with Helsinki turned into a similar brawl of slanderous East vs. West invective. At the meeting, U.S. delegate Griffin Bell, the former Attorney-General, said the Soviet invasion of Afghanistan "casts a dark shadow over East-West relations."

However, one convention delegate did bring home Moscow's lack of compliance with Helsinki. This was the wife of Yuri Orlov, a man the Soviet government sentenced to a labor camp after he founded a committee to monitor Soviet compliance with Helsinki. Her plea to delegates for his release, however, "did not faze the Soviets," according to Newsweek.

With Western delegates attacking the Soviet's exile of dissident Lev Kopelev to West Germany and arrest of Jewish activist Viktor Brailovsky, and Eastern block countries calling it an attempt to fuel the arms race, the Canadian delegate summarised the convention as "a Kafkaesque farce."

The Other Side

The Russian government carefully denies the many allegations of human rights violations. Russian spokesmen frequently refuse to recognize the information sources as legitimate. When they do, more often than not, it is labelled and passed off as "anti-socialist propaganda" leaked by dissidents whose sole interest is the destruction of the state.

Vladimir Rechelitov, public affairs and press attaché to the Russian consulate in Montréal denies the persecution of Soviet Jewry saying "there are no systematic violations of human rights in the USSR."

"Personally I know many Jews who live quite happily in the Soviet Union," he said in an interview with the Daily.

Rechelitov's opinion of the fanfare surrounding Soviet emigration policies seems to blow a false note when compared to the situation facing dissidents in the West.

"All this campaign about violations of human rights is not based on true facts. I know that thousands upon thousands of people emigrate from the USSR."

Rechelitov hesitantly pointed out that there were some occasional minor exceptions to the rule.

"Nowadays, every person that wants to go abroad is allowed to, provided though that they have not been dealing with sensitive materials."

"Sensitive materials" it seems have tended to fall into hands with a common denominator.

"I think though that quite a number of Jews are dealing with sensitive materials."

Rechelitov was vague concerning the treatment of dissidents.

He said the Soviet people are permitted to speak freely and criticize the system as long as they do not call the socialist system into question. Selling pornography, publicly criticizing the government, and applying to emigrate with a Jewish star on your passport can all usher you quickly off to jail.

"If a Soviet citizen criticizes the Soviet system, then he hasn't been educated, so we'll have to tell him the truth," said Rechelitov.

"We should defend ourselves from the undermining influence of Western society."

Rechelitov was quick to point out the relative youth of the Soviet system when compared with many countries in the west. He said that in viewing the Soviet Union it should be noted that the USSR is a country that suffered more than any other in two world wars, it has risen from a state of common poverty, and now as much as in 1917 is a victim of propaganda aimed at its destruction.

Insecurity

It is certainly not in the Soviet interest to be the villain of the massively publicized issue of human rights. Perhaps this is the reason why so many Helsinki monitors have disappeared and been imprisoned.

What is apparent is that ideological warfare and power politics were never meant to protect people.

security and co-operation in Europe

ers
against any state

indirect, in the internal or external

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THE RE-UNIFICATION OF

such as advance notification of
ers for maneuvers.

tions and information.



Special Issue: Human Rights

United Nations Declaration of Human Rights: excerpts

What follows are selections from the Universal Declaration of Human Rights, a United Nations' document which nobly sets forth aspirations of what should be universal human rights. It is woefully difficult to identify any nation that adheres to all of this document.

4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

9. No one shall be subjected to arbitrary arrest, detention or exile.

10. Everyone is entitled in full equality to a fair and public hearing by an impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

13. (1) Everyone has the right to freedom of movement and residence

within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

14. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

20. (1) Everyone has the right to

freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

21. (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this declaration can be fully realised.

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12 noon, Leacock 425. Luncheon discussion with Professors Tully and Walker. Topic: "Ethical Foundations of Human Rights: Fiction or Reality?"

4:30 p.m., Student Union 425, General Meeting.

4:30 p.m., Student Union 425, General Meeting.



For more information, come by our table in the Student Union, Monday through Thursday.

Special Issue: Human Rights

Legal system no help against Argentine military junta

by Ross Wartnow

Graciela Mellibovsky Saidler "disappeared" from central Buenos Aires on September 25, 1976. Five days later she telephoned her parents and said they would never see her again.

Her parents submitted three writs of *habeas corpus* on her behalf and wrote to the Minister of the Interior that year, requesting information about their daughter's whereabouts.

Two years later, the government replied that Mellibovsky was not being detained by the authorities; the writs were rejected and there has been no further information.

Despite pressure from the Inter-American commission on human rights, the Argentine government has provided no information on thousands of "disappeared" detainees since 1976. Testimonies of former prisoners, made public in 1979, reveal that many of the "disappeared" are dead.

Saidler, a graduate in political economy at the National University in Buenos Aires, is only one of thousands of political dissidents who "disappear" annually. And this is not a disease peculiar to Argentina.

Lil Milagro Ramirez, a San Salvadorean lawyer, "disappeared" from the city of Sonsonate on November 26, 1976. During the early days of her detention she was blindfolded, stripped naked and shackled hand and foot to a metal bed. On three occasions she was reportedly interrogated under the "truth" drug; pentothal.

The authorities denied her imprisonment but she was seen in the National Guard headquarters during 1977 by prisoners who were later released. After December 1977 Amnesty International received no further information about Ramirez.

Amnesty continues to receive reports of human rights viola-

tions on a massive scale from El Salvador. Amnesty is aware of these violations during escalating civil conflict between guerilla groups and the Salvadorean authorities indicate violations are committed by non-governmental forces.

There is a systematic pattern of violations including torture, disappearances and murder that the Salvadorean security forces carry out and direct against

those who are not involved in guerilla activities.

Syria is another nation where disappearances are common. Tewfiq Drak Al-Siba'i is one such victim. He studied medicine at Damascus University before coming to study neurology in Montréal in 1973. Two of his five children were born in Canada.

When he and his family returned to Syria, he opened a

medical clinic in his home town of Homs. His relatives, worried about the growing conflicts in Syria, wrote to him in May 1980. Syrian censors intercepted the letter and demanded an explanation at the Homs' head of prison office.

Tewfiq was detained for a week and then transferred to an unknown destination. His family and friends have not heard from him since and prison

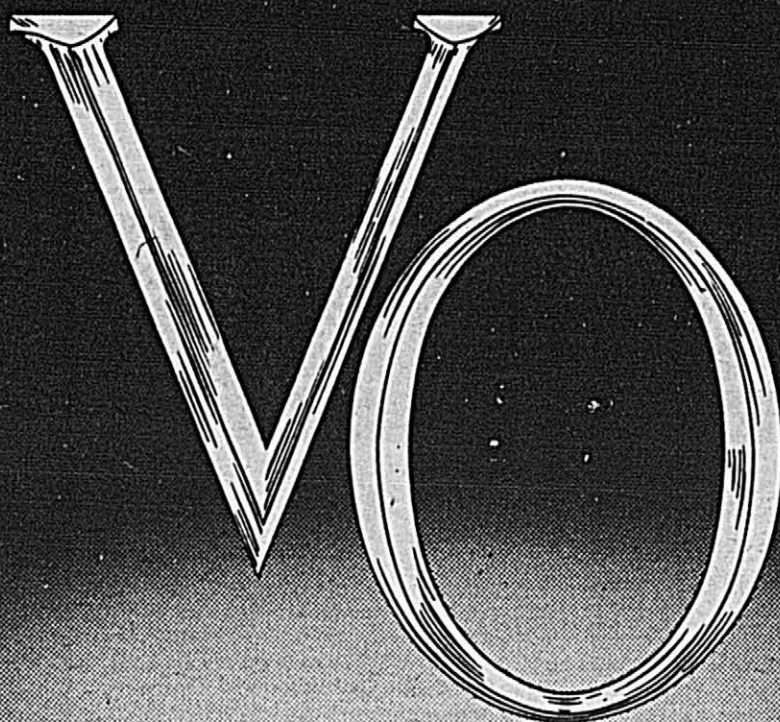
authorities deny any knowledge of his whereabouts.

Many human rights abuses in Syria result from the 1962 state emergency legislation, that suspended all constitutional guarantees and gave the Minister of the Interior extraordinary powers of arrest and detention.

Reports of abuses have grown as the security forces became an instrument to suppress dissent.

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Special Issue: Human Rights

The campaign in support of prisoners was gigantic

continued from page 5

The campaign in support of the prisoners was gigantic. Some of the largest demonstrations in living memory were seen in the North and South of Ireland.

The support campaign entered a new phase on the 9th April when Bobby Sands was elected Member of the British Parliament for the constituency of Fermanagh — South Tyrone. Sands' election was an unprecedented statement of support for the prisoners' demands by the nationalist people of the North. It was ignored by the British government.

Bobby Sands died on May 5th after 66 days without food. There were instant demonstrations in all the Nationalist ghettos of the North.

Over 130,000 people came to Sands' funeral. This demonstration of mass support was carried through to the funerals of every hunger striker. At

every funeral an honour guard was provided by either the Irish Republican Army or the Irish National Liberation Army, who would deliver a volley of gunshots as a final salute to the dead hunger striker. The British were unable to touch them because of the size of the hostile crowd.

Ten men died. Sands was followed by Francis Hughes, Raymond McCreesh, Patsy O'Hara, Martin Hurson, Thomas McElwee, Micky Devine, Joe McDonnell, Kieran Doherty, and Kevin Lynch.

The hunger strike was eventually ended on October 3rd. The primary reason was pressure which had been brought by the Church — and one particular Father Fall — on the relatives of the hunger strikers to order the men to be fed when in coma.

The prisoners had failed to move the British government. International pressure on an unprecedented scale had

failed to change Maggie Thatcher's mind. The evidence of massive support amongst the nationalist community in the six counties had failed. Peaceful, non-violent protest had failed.

We can never examine "human rights" violations in a vacuum. What has happened to the Republican and Republican Socialist prisoners in Long Kesh and Armagh is not an isolated example of maltreatment. Their systematic harassment is merely a reflection of the harassment that exists outside of the prisons.

The sectarian nature of the six-county state of the Northern Irish state, the job and housing discrimination against Catholics and the political patronage of Orange-Loyalist rule are all responsible for the war that is going on.

As always that fight has taken the form of an armed struggle. That is not "terrorism" as we are so often led to

understand. Since when did "terrorists" win elections? Since when did "terrorists" get over 100,000 people at their funerals?

Peaceful protest has failed to achieve results for the nationalist population, just as hunger strikes have failed for the prisoners. To those held in power by military force, there can be only two responses, to accept or to fight. In Ireland the nationalist population of the six counties fights on.

Cold tasteless porridge for breakfast tomorrow morning, the promise of yet another beating and another eternity, and another cold, cold night.

The monster is shedding its coat of a million snowflakes, the other monster is sleeping somewhere, tomorrow is the last day of the year. No one else is at their windows now. Dear God, I wonder how things are in Siberia? — Bobby Sands



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STUDENTS' SOCIETY APPLICATIONS

are hereby called for the following appointed positions:
(Deadline: 4:30 p.m., Thursday, March 18th, 1982)

EL SALVADOR COMMITTEE CHAIRPERSON

The External Affairs Committee on El Salvador was established by Students' Council to educate the student body about the situation in El Salvador and to recommend relevant policy to Council. The Chairperson, who is responsible to Council through the External VP, assumes a general coordinating role.

JUDICIAL BOARD FIVE (5) MEMBERS

The Judicial Board of the Students' Society acts as the final authority on the interpretation of the constitution and by-laws as well as acts of Students' Council and any group recognized by Council. These five positions are open to law students, who during the 1982/83 academic year, will be in third or fourth year or pursuing a graduate degree. (Application forms available in the SRO and LUS offices. Only individual applications will be accepted for each position.)

OLD MCGILL EDITOR-IN-CHIEF

Old McGill is the hard cover, 350 page yearbook covering the entire school year. It will include photographs of McGill graduates of that year as well as other relevant material as the Editor sees fit. The Editor must be willing to attend a 3 day workshop in August. This position pays an honorarium of \$640.

NOTE:

All of the above positions are considered voluntary. In some cases, as noted above, small honoraria or part-time employment pay is involved. Except as noted above, joint applications will be accepted from not more than two (2) students for any one (1) position. All applications will be treated confidentially and will be reviewed by the Students' Society Nominating Committee. The best qualified candidates will likely be interviewed by the committee.

"General Application" forms are available from the Students' Society General Office, Room 105 of the Student Union, 3480 McTavish Street, from Sadie's II in the McConnell Engineering Building or in Chancellor Day Hall from the SRO or LUS offices.

Completed applications must be submitted to Leslie Copeland, Operations Secretary, Students' Society General Office, NO LATER THAN 4:30 P.M., THURSDAY, MARCH 18TH, 1982.



Keith Hennessy, Chairperson
Students' Society Nominating Committee

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ERRATUM

In the McGill Daily of March 17, 1982, an advertisement announcing Students' Society By-Election incorrectly announced:

1. Date of Elections - April 7, 1982
2. Deadline Date for Applications - Wednesday, March 24, 1982

The correct dates should have read:

1. Date of Elections - April 8, 1982
2. Deadline Date for Applications - Monday, March 22, 1982

We are sorry for any inconvenience this may have caused.

Paul Duff
Chief Returning Officer

Erratum

Yesterday the *Daily* incorrectly reported that the undergraduate election to the Board of Governors will be re-run on April 5th and 7th. This election has been contested and may be re-run pending a decision of the Judicial Board.

However, the graduate election for the Board of Governors will be run, as the acclaimed candidate was disqualified because he is not a resident student at McGill.

Today

Contemporary Music Festival

The electronic music studio presents music incorporating tape and one all-electronic piece: 5 p.m., Recital Hall, 555 Sherbrooke St. W. At 8 p.m., actor/composer Carles Santos gives a one-man-show in Pollack Show.

Student Recital

Louise Beauchesne and Sylvie Boudreau, Anne Denoncourt and Ginette Dansereau, play piano solos and duos in the Recital Hall, 555 Sherbrooke W., at 8:30 p.m.

Community McGill

If you can teach photography, handicrafts or sports the Tyndale St-Georges youth community needs you now. Come to our office Union rm 408 for more info or phone 392-8937.

The Golem Coffeehouse

3460 Stanley St. presents Chanterelle, a female duo singing traditional, original and contemporary music in French and English at 8:30 p.m. Further info: 845-9171.

Concordia El Salvador

Presents a Coffee House: Latin American food, music and dance groups - Arcilla, Ranquil and Los Amigos del Salvador. Beer, Wine and Mango Man. Free admission. Hall Bldg. rm 651. 8:00 - 1:00.

Gay Men and Women of McGill

Gay Friends of Concordia are having a meeting in the late afternoon. Topic will

be "On Being the Parent of a Gay Child". Guest speaker: Gwynne French from Dawson College. From 16:00h to 18:00h, Hall Bldg., rm H-333-6.

McGill Christian Fellowship

Meeting at 7:15 p.m. at Presbyterian College Auditorium (on University, across from the Engineering Bldg). Dr. Reny from Regent College will talk about vocation and Christianity.

Gay People of McGill

Everyone is invited to discussion at 7:30 p.m.: "Some of my best friends are..." Members are urged to invite straight friends of the same sex for a lively discussion. Union rm 425. Tomorrow is our Pot Luck Supper - for information come to our office (Union rm 411) or call 392-8912 or 522-6771.

The Mikado

by Gilbert & Sullivan. Special Saturday Matinee, 2 p.m., Arts Bldg., at student rates. Tickets and reservations at Sadie's or Faculty of Medicine office, 392-8926 or 8983. Waiting list only for Thurs., Fri., and Sat. evenings.

The McGill Film Society Presents Andrezej Wajda's film "Man of Marble" at 8:00 p.m. only in Leacock 132. Admission is \$1.50 at the door.

Northern Studies Films

The Centre for Northern Studies and Research, 1020 Pine Ave. W., presents "James Bay... On the Third Day",

and "The Water Machine" at 12:30 no admission charge.

McGill Players' Theatre

Presents *Rosencrantz and Guildenstern are Dead* by Tom Stoppard, playing March 23-27 and March 30-April 3, Players' Theatre (Union, 3rd floor), 8 p.m. Tickets are \$3.00 for students and senior citizens and \$4.00 for the general public. Call 392-8989 for reservations. Department of Anthropology at McGill Presents Professor Mark Cohen, Dept. of Anthropology, SUNY - Plattsburgh speaking on "Use of Evidence from Paleopathology to Assess Prehistoric Economic Change", at 4:00 p.m. in Leacock 738. All welcome.

Free Concert

Come to our lunchtime snacks in

Players' Theatre (3rd floor Union) at 12 noon. Sylvie Renaud - Viola, Denise Poray - Voice. Bring your lunch.

CUSO Information Meeting

Room 388, Engineering Bldg. at 7:30 p.m. "The Development of Small Industries and the Use of Appropriate Technology in Tanzania". Talk by Steve Gurman and slide show:

McGill Chaplaincy Services

Choosing Life: Lecture Series, Free and open to the general public. 7:30 p.m., room 230, Arts Building. Phyllis Smyth, Assoc. Prof., Dept. of Humanities & Social Studies, McGill: "Dying: How Our View of Death Affects the Way We Live."

Circle K Club

Elections at 7:00 p.m. in Union rm 310.

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Pre-Law Undergraduate Society

Elections to be held on March 19 for all executive positions. To be followed by a PLUS (Pretty Loose Und Swinging) Party.

Positions available: President
Vice-President
Secretary
Treasurer
Chairman

Time: 9:00

Place: 3668 Durocher, apt. 5

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STUDENTS' SOCIETY BY ELECTIONS (CORRECTED DATES)

To Be Held

THURSDAY, APRIL 8, 1982

(ADVANCE POLLS - APRIL 5, 1982 - PLACES TO BE ANNOUNCED)

NOMINATIONS ARE HEREBY CALLED
FOR THE FOLLOWING POSITION

STUDENTS' SOCIETY EXECUTIVE

Vice-President, External Affairs

DEADLINE: Monday, March 22, 1982 (See below)

CANDIDATE'S QUALIFICATIONS AND NOMINATING PROCEDURES:

Vice-President; External Affairs may be any member of the McGill Students' Society in good standing with the University except:

- a) partial students taking less than three courses
- b) students registered in the Faculty of Graduate Studies and Research who are non-resident students or full members of the teaching staff.

Nominations must be signed by at least 75 members of the McGill Students' Society together with their year and faculty.

N.B. Students in Continuing Education are NOT members of the Students' Society.

Official nomination forms are available at the Students' Society General Office, Room 105, 3480 McTavish Street. All nomination forms must have the candidate's signature together with his year and faculty, address and telephone number.

A pensketch of 100 words or less and a photo of the nominee must be handed in with the nomination. All nominations must be submitted to Leslie Copeland, Operations Secretary at the Students' Society General Office in the Students' Union NO LATER THAN 4:30 P.M., MONDAY, MARCH 22, 1982.



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